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Must Remain in
Transcription Room

M-1724
Barn Group 1
Tuesday: November 26, 1969

MR. NYLAND: I ask this afternoon should we have a question and answer meeting, or a lecture. And there was at least one question, so we'll start with a question. No, it wasn't you. That's right! But you can have a question afterwards.

Ernie Haim (?) It seems like there is a certain part of me that I can't accept or I can't come close to. Whenever I get close to that part I try to sort of run away, uhh, I look for a diversion and, umm, my feelings start to play, sort of, and I can't exactly Work during this time, It sort of takes a few days to get over this and then I try to attack it again. It's like part of me wants to come closer to a reality and the other part wants to go back to an escape from that reality.

MR. NYLAND: What to do about it?

Yes.

MR. NYLAND: Of course, it's quite right. Whatever the reason may be, (2) cannot continue. All right? You know it's very noisy on the mike when you do that. May be its fear, maybe it is uncertainty of some kind. Maybe it's a presentiment that that what you will uncover either doesn't fit, or you don't want to see, which, of course, is a kind of fear, But you have to look at it as if, for instance, you have a nail and a hammer. You drive a nail in. It doesn't go in all of a sudden. Sometimes, many times you have to hit it. I think each time that one makes an attempt, and you come to the point where you have to stop. You rationalize about the reasons It may not be the reasons at all. But one acknowledges the fact that it has to stop. You must never push it, and you must not feel sorry that you cannot get there as yet. Certain things will take time before they start to penetrate, and before they start to penetrate to a greater and greater depth. And the closer you come you might say to the end, the more difficult it will become. Because there are certain things that one does not want to give up. And if you get too close to it there is a self-protection. And that stops you. And it is not then really fear, but simply one runs out of that kind of energy which is necessary for that kind of penetration. As soon as you start thinking about it, you feel you ought to

push more, and that's a different kind of energy and it doesn't work. One simply lets it go; it's like pumping up water, you know, even if you prime it with a good hand pump it goes down 10, 15 feet. You have to go up and down several times with a handle, and finally the water comes out. It requires that kind of a continuous effort in sections. There are any number of examples in physical life of the same thing: If you plane, you don't get it all off at the same time. You have to do it several times and gradually it will be where you want it. If a certain thing is used, it is not used immediately the way it runs, and it should run. It takes time to run it. The engine has to run quite some time in a car before it is smooth. And as I say, there are many examples of that kind that you can add to; It's exactly the same kind of a process. One wants to uncover something within oneself. One knows that it is worthwhile if one could find it. Inherently there is a hesitancy because you don't know what you're going to find. And based on past experiences you are a little apprehensive. And it is really the self-protection of a personality that stops you. One cannot immediatly face the total light. You remember examples out of the Bible : That it is impossible to name, to talk, or use the word Jehovah. And that one has to have another kind of a word (?) as a substitute. It's exactly the same principle that is involved in a stepwise process. It cannot go up at once, but it has to take a little rest. You have to come back. How long will it take to come back and try it again depends entirely on the intensity of the wish, and what kind of soil you have to dig in. In the beginning, on the surface, it may be a little easier. As you go deeper, it may be ~~come a~~ clay level. When you go further down it may have stones in it, and maybe sometimes you get on a rock. And then you have to use different kinds of instruments. Persistence will do it. But you must not feel that in having to give up that it is your fault. It's in the nature of the approach; in the nature of what you will uncover. And both you don't know. But you try constantly insisting, I want to see it. I want to find out. I want to know really what it is. The truth cannot be gotten overnight, it must take time. The reason it has to take time is because it is ... only when it takes time is it worthwhile. Just continue and wait until the time comes again that you feel you can, and then you go as far as you can. Then let it go. It's true in education of children you cannot fill them all of a sudden with everything.

The stomach gets overfed. It has to be digested. Then you can eat again. But Regarding Work, the application of Work, first we'll have to give you experience then you get empty. Then you can put more in. All of that is a question of Earth developement. It is a law of the Earth. It is not a law of something outside the Earth although the law becomes less and less as one grows higher to -- from lower to higher level. It will be quite some time before one comes to the point of immediate understanding and without any time loss, without any obstacle in the sense of dimensions. It's all right. Yah, Peter.

Peter Merkel: I have a question about the proper use of energy, and the directions it sometimes goes in. When there's a wish for Work, after, a certain time when an 'I' is sufficiently present to me can take a great deal of the energy I've generated for its growth. And when it's sufficiently there, it can sometimes take energy that I recieve from outside myself, from outer life, mainly from other people also. And sometimes it's possible also with that energy that's recieved it can be given back to where it came from in a little better or with a little more of something of a Higher Influence than what it originally was. And in the opposite direction which is what my question is — when there is a desire after the wish for Work is gone, and the presence of 'I' is no longer sufficiently there, that there is still a certain amount of a lighter, or better quality of energy and there is a desire at that time in me for a use, an unconscious desire of a use of that energy for an unconscious purpose, for a, you might call it, heightened unconscious state. And if that desire goes a little deeper, which is what bothers me, it wants to feed off this kind of energy from other people, and a little deeper, it wants also to influence other people, and even worse, sometimes it wants to destroy life itself.

MR. NYLAND: Peter, I think you're making it too complicated in talking about what you would like to talk about, Objectivity and inner life and a different kind of World, and you're using terminology that belongs to an unconscious state. It is not a question that the intention isn't there. That that what you describe belongs quite definitely to good feelings, but they are still, in my opinion, below the line of Objectivity. When you say for instance, feeling the 'I' and it is there, a little bit more continuously, I'm afraid it isn't so. One feeds 'I' and it grows. And there has

to be a constant effort to keep on creating it, and creating it, and holding on to certain things which do require, of course, energy. The energy used for that purpose is only used for that purpose. It is not energy that is available even as a thought, that that what one accomplishes can then create a condition foryourself. And then if that is accomplished and as you say, the "I" continues that what then wants to give it, and then, of course, looks for results, and things of that kind, they're ordinary life. Yes.

Peter: No, I don't think so.

MR NYLAND: Yes they are.

Peter: Will you say it again beaause I don't ---

MR NYLAND: They are ~~reasonings~~ reasonings of your ordinary mind, of a high caliber. I grant that immediately. That there is something that is really, sometimes even unselfish about it. But you have no chanve to manipulate your energies the way you think you do

Peter: I -- perhaps I had better rephrase it then. Because the intention was to say that -- not me that does it.

MR NYLAND: Who does it?

Peter: But that present, through me something is given.

MR NYLAND: I don't think so. I think one wishes. I think it's a long time before one becomes a channel. Everything that you do still belongs to your personality, all kinds of manifestations even if they are initiated of something of a good high quality, still remain yours as manifestations. In order to be a channel one has to lose oneself completely. And we don't do that. Not in ordinary life that easily.

Peter: Well, perhaps, The moments, perhapsm have led me to think that something --

MR NYLAND: It is only a moment. And then the channel is gone. There can be at certain times such deep impression that one is completely taken up by it for that one moment. And then of course one experiences as if ~~if~~ that is not one's own but it comes from somewhere else. But it's only a moment, And it really doesn't last longer than a moment.

Peter: But what I really want to know about, is what goes in the other direction. I only said what I said first because I didn't want to create a wrong impression with certain people.

MRNYLAND: No it's quite right. It goes in exactly -- The principle is exactly the same. It doesn't matter in which direction it goes, both, in my opinion, are unconscious states, again I say, of a ~~very~~ good quality. They ~~really~~ have very little to do with Work, because you constantly remain identified with what you're doing. Constantly. There is absolutely no seperation. Because if there were "I" it is not interested. ~~HH~~ "I" is not interested even in how energy is being used. It's interested in the existence of itself so that actually ~~when~~ it can grow up that then it might be of some ~~surface so that~~ that what is ordinary personality. But that is very long time Peter. And many moments will have to pass before it actually will become available. It takes a long time for "I" to grow up. And during that growing period it has to be fed with food from you but then when "I" exists, and ~~would~~ actually ~~the~~ Observe you it has no interest at all where the energy comes from, as long as it gets to "I". Because that is what "I" is interested in. In life being recieved by "I" so that "I" can grow. And there is no discrimination any more left or right, or forwards or backwards, or up and down, It is simply a state in which ~~one~~ becomes aware of the existence of you as you are, without describing how it moves. That's why I say the terminology you use belongs to an ordinary, I don't mean a low state, but definitely common sense ordinary functioning of oneself. With all the wishes and all the good thoughts, and all the difficulties that are involved to keep them, even that pure. And whenever one goes in the description of the misuse, or a wish to go further, and deeper into that, what one wants to do and so forth, you become more and more identified with your wish. And your wish is not for waking up. Your wish is to describe a condition which either is desireable, or when it is not desireable, that you criticize it. Try to catch yourself at a moment like that and see if there is actually an 'I', if there is really a seperation of something that is free from you. And that is Observing you in the proper sense of the word, but separated. And then again connected, because it belongs to you. If you have created it, it still remains your creation.

What I don't get is how I could possibly understand the principles that I described if they hadn't happened to me.

MR. NYLAND: Whenever one is interested in life as it is on Earth, and whenever you try to utilize energies that are available in ordinary life on Earth for as good a purpose as one can, one uses either one's feeling or the mind by trying to exclude extraneous thoughts that might detract from it. And in that one, as it were, focuses certain good thoughts and good feelings on that what one wishes to do. Very often it becomes mistaken for an attempt of Work. And it never will be Work because I'm so intent in creating something that is then, from my standpoint, worthwhile, that I remain identified with it. I'm not free. I continue with that what I have as feeling and thought and remain attached. You see what I mean?

Peter Haim: Yeah, I see the difference.

MR. NYLAND: OK!

Peter Haim: But I still want to know about it. Because it distresses me sometimes when there is a process, someone, and perhaps me, trying to Work, and someone else, actually, quite unconsciously but almost deliberatively squashes that attempt.

MR. NYLAND: Yah!

Peter: It's very distressing.

MR NYLAND: True. It's terrible. When one has the fullest intention of doing the right thing regarding Work, or regarding anything else in ordinary life even, and it is not understood, and someone else just goes over it, without any particular regard for you, or consideration, it always hurts. The best way is if in time you could disappear as it were, inside, so that it won't harm you, or if in time you could turn away knowing that it might affect you and not insisting in exposing it, it would be helpful. But sometimes it's so quick that you're run over before you know it.

Peter: I've been able to use it already.

MR NYLAND: No! I don't think that it's a question of use anymore. It's a question of saving yourself while the house is burning. You just let a house burn Save yourself! It's too bad it burns. No doubt. But one is a little foolish in trying to run into it and save a little, uhh ...

Peter: Oh no! I wouldn't do that.

MR NYLAND: Yah. Well that is what you're doing. You try to hold on to it. And for all intents and purposes, it's already long ago that it was useful for someone else, and then they get bored by it, and even if you continue you will get hurt.

Peter Haim: I'm afraid I missed that

about this. I see it take place sometimes with other people, toward me sometimes

MR. NYLAND: When you insist in certain things that you feel that some one else must accept from you.

Peter: I don't know where that came from. What are you talking about?

Mr Nyland: Your talking about others.

Peter: I was talking about seeing some ~~one~~ get squashed by someone else.

Mr Nyland: Oh. That's none of your affair.

Peter: Yeah.

Mr Nyland: Is it?

Peter: No! It isn't. But as I say, it's bad to see it sometimes. I know that there is in me that ~~kind of~~ can desire also. Even though it's a desire to destroy life, and it's very bad.

MR. NYLAND: Well, who is it now? The other or you?

Peter: Well, well it's sinful for me to even do that, I think, but ...

Mr Nyland: Of course, it would be.

Peter: But then I don't know I'm doing it. I don't actually recall ever having done it. But I assume that it's there. And also from other things of myself.

Mr Nyland: Are you worried about it? You might?

Peter: Yeah!

Mr Nyland: Turn around and (don't go do) it.

Peter: But the thing is, it doesn't seem - I don't remember ever doing it actually - but I assume that I do. I know there is a desire in me to destroy life at times.

Mr Nyland: You never will destroy life. You will only destroy the kind of a form or manifestation ~~that~~ you don't like. And for that you have absolutely no chance of destroying any life. And actually you have no right to destroy anything of that kind because it's not yours. So to counteract it as far as your Conscience is concerned, you simply have to say: "Stay away from it." So if the thoughts come you must not allow them to have their place in your mind, And if they keep on coming back you have to fill your mind with something else much more worthwhile. If you cannot do that, runaway as fast as you can so that your body will take you with you.

Peter: What about this lesser degree which seems to have more prominence which is the desire to live off the life of someone else?

MR. NYLAND: Why would you?

Peter Haim: The energy around me ...

MR. NYLAND: Why would you? Haven't you got enough yourself?

Peter: Well sometimes there's energy, or a form of a personality which is attractive more than my own and in that way ---

Mr Nyland: Why do you want that?

Peter: I'm attracted to that kind of energy.

Mr Nyland: Why do you want to give off that?

Peter: I don't particulary. It's just something that happens that I see happen.

Mr Nyland: When it does happen it's like a piece of candy isn't it?

Peter: Yeah.

Mr Nyland: So, don't eat.

Peter: But it distresses me that, that, that I have that kind of desire, instead of wishing to live out my own life.

~~Ohhhhh~~

~~my own life~~.

Mr Nyland: Peter, I wouldn't worry about it. I think that you live enough on your own. That every once in awhile you would like to get something from someone else, I think it's quite normal, and maybe sometimes you would like it so much that for a little while you can't live without.

Peter: It's not that I don't accept it as normal or it's just ~~that I would~~ I'd like to do something with it or turn it around and use it.

Mr Nyland: You cannot. It's not yours. What you can do is take that kind of a desire on your part and try to change it. There is energy, but I doubt very much ~~that~~ it's available. I don't think that at such a time, and the only way by which it could be used is simply to do some other kind of an activity in which the energy would flow. Or if one thinks about it in terms of Work that there is at that time when you notice this of yourself that there is then a chance of changing that energy and sending it in a different direction for the creation of ~~an~~ "I." But I think it's only a little thought. I don't think it happens. I don't think that any person who is, to some extent at least, emotionally involved can tell himself to stop, and say: "Now you Work!" It won't ... I mean, it's utterly silly when that advise is even given. I'm quite certain that a person who says it or gives the advise never has tried it himself. It sounds lovely theoretically, but it's impossible. I have to wait until that what is the level of my emotional state has come down so

that it becomes manageable for me. But when it is at the maximum, or at a certain height, there's no chance.

Peter Haim: I found ~~that~~ by making attempts in those situations that it changes the state to a certain extent, or has an effect of changing, of finding myself in a different state much more quickly.

Mr Nyland: Whenever you introduce anything it's a little different from the state which you are (in) and there is a desire on your part to consider it. You already will take some energy away, but that applies to everything else. When I am, for instance, in a certain state feelingly, and some explosion takes place, of course I give attention to that what I hear. Quite logically, my state is diminished. It is true everywhere. It doesn't matter. Even in the midst of a good, very deep conversation, and you sit outside and a bird flies by. You look at it, And it distracts you. If you play music and there happens to be one false note, it's too bad. It spoils it, But you see we're talking about ordinary life now.

Peter: Yeah. Could you tell me, that during the time I've been talking to you, I've been experiencing an unusual state that is unlike--it has a-- my body has a very definite heavy quality to it, and sometimes when I've been trying to listen to you, you look like you're very far away, and then ---

Mr Nyland: How far, Peter?

Peter: Well I don't know. It's not now. But my body and -- It seems very large and very cumbersome and heavy and it's difficult because I've -- There seems to be an Awareness and a presence of "I" with me but ...

Mr Nyland: Peter, Peter, Peter.

Peter: What?

Mr Nyland: Don't let's talk now, and excuse me, nonsense.

Peter: No I don't talk nonsense.

Mr Nyland: Yes you do.

Peter: No I don't.

Mr Nyland: I'm sorry Peter. When you say there seems to be an Awareness as in an "I," I'm absolutely certain there is nothing of the kind.

Peter: Well, Okay, what is it then?

Mr Nyland: I don't know what you call it, what is there.

Peter: But you say it's not there, so you must know.

Mr Nyland: Certainly it is not "I."

Peter Haim: Well then - If you take that away from me then you must tell me what it is then.

MR. NYLAND: It is the thoughts and to some extent the recognition of yourself that you sit there and you talk.

Peter: No! It's much more different.

Mr. Nyland: Oh no! It's not impartial at all. ~~Let me~~ Well I tell you something. If it were impartial you would stop talking. It would be such strange experience that you wouldn't even find words to say anything. The happiness is simply because you want to listen well and it is as if you plant yourself to wish to hear it.

Peter: I'm afraid I don't believe it.

Mr. Nyland: Peter, it's not the first time that people don't believe me.

(General Laughter)

But it's all right.

Peter: But it's been a long time since I didn't believe you.

Mr. Nyland: No, no. I think it will come back. I don't mean it facetiously. Can we let it go?

Peter: Well there isn't any more question in me I--I'm a little bit at a loss, ~~it~~ that's all, for any kind of - what I hoped for when I came.

Mr. Nyland: I don't think Peter, you're at a loss. I think that what we talked about you will remember. All right?

Peter: Not yet. Not really.

(Laughter)

Mr. Nyland: I have the patience of Job.

(More laughter)

Peter: I'm glad. Because it's (long pause) it's like ~~it's~~ there's a crossing ~~of~~ in front (~~umm~~ close (roads?) and I want to cross and the reason ~~that~~ I asked the question in the way that I did was because that seemed to be what was in the way.

Mr. Nyland: No! I think ~~ed~~ you're right, that you want to cross, I think that you have a feeling that's almost there. And that is why I say what I said because you're on the wrong road. Although you come close enough to the possibility of realizing that something else exists, but it isn't there. If you have two leaves of a tree coming from a different branch, let's say one leaf is made of gold and the other one, right next to it, would like to become that, and it is so close. And the problem is: How will one leaf go all the way ~~back~~ back through the branch, through the trunk, and

then from the trunk get on the right branch, until finally it comes to the gold leaf? Okay?

Peter: All right. All right.

Mr Nyland Good. Now! Yes.

Peter: Yes. Yes

Eddie Ward (Different voice) Today I had an experience where for the first time I made a certain attempt. All my other experience only two times I felt as though I was in the Presence of something. But today I made the attempt.

Mr Nyland You mean by "I," that what would be created?

Eddie: I know, I was someplace and a thought occured to me at that time and I say immediately following that thought I had an experience. The experience, as close as I can come to describing it, I only realized my existence. It was there, afterwards, in my mind, as close as I could come to where it was at, was back here, somewhere. But during it there was no time. It was there, registering my existence, and it was gone. When it was gone, and I knew right away after it was gone that I was in my head, and I remember you told me in Santa Fe, when I talked about being in the Presence of something, you said the most I can do at that time, after it's gone, is maybe change it. Look down. And at that time I looked down, and I wanted to keep that. Well I looked down, just a few seconds, and I went back, to the same physical activity, and it was there again. Then it was gone. All together covering about six minutes. I was stirring coffee. The thing that I that I don't understand is there was no emotional quality at all.

Mr Nyland But that's exactly what should happen.

Eddie But there wasn't any there.

Mr Nyland There should not be there. It's quite right.

Eddie But before, in being in the Presence of something, twice: Once on my Birthday two years ago walking to your house. Once on this past trip while driving. And it was such an emotional quality. But today there was no emotional quality.

MR. NYLAND Let me try to explain it Eddie. When I get into a certain state as a result of an attempt ~~that~~ I make of trying to see myself as I am, and I'm active in a certain way, and there's something that then comes to the realization that I exist. It is as if at such a time everything that I'm made up of could be compared to an entity that then starts to become

although I was involved in physical activity and movement, as close as I can come to describing it

alive and although I say it is an "I," it is really that which is the culmination of all three centers in me coming to the realization that something of this totality exists. And it is that entity state in which there is no feeling and no thought. Everything is used up in order to bring about this realization of existence. Well, a little after that the fusion which has taken place kind of loosens up again. The energy that is represented by the level of the entity flows into any one of the three centers and dependent on what kind of state I'm in, or what happens to be more open than either one or the other of the centers, that energy flows. And in that case it can flow into an emotional state which is then fed by that what one remembers with one's mind as being an entity, then goes into the rejoicing or a heightened emotional state, remembering that experience. All right?

End First Side

But many times it goes so fast that it looks as if the emotional state is immediately connected with the same state of the realization of my existence, and it takes time before it is there, but I also know that the emotional state can last ~~where as the state of one's existence as experience can last~~, where as the state of one's existence as experience does not last. When you said a little while ago -"I"- you're quite right and that is why I asked which was that I? The totality of oneself when it becomes one is equal to ones' "I" because in that state of this unity there is no separate functions of myself and no possibility of interfering with the experience. And then the experience becomes, for that one moment, Objective.

Eddie Wax: That's just what makes it different than my other attempts.

MR. NYLAND: That's right.

Eddie. It's that I seem to be planning these attempts, and this attempt, I was sitting there doing something and suddenly there was a thought.

Mr Nyland That's right.

Eddie And immediately went over into that attempt.

MR. NYLAND: But sometimes the attempt is not a result of that kind of a wish. Sometimes the attempt comes because of many wishes which have left energy in one, which then at a certain time, at propitious moments, come out as an experience. Experiences sometimes have two causes: One is, I make the

attempt actually. --- That I say I have a wish, I want something to wake-up, and be Aware of me. The other is the constant thinking and feeling regarding Work with which one walks around, and to which one exposes oneself, creates gradually a certain level of energy, which at a certain time must come out, and it comes out then, as a result of an experience I will not forget, but about which I do not know that I've made an effort. Instead it is an accumulation of previous efforts, small as they may have been, and not always leading to a result of an Awareness which as I have said many times have been deposited in my bank. And when there is enough I draw on it in the form of having an experience of Objectivity.

Ed Wax: Yes! That's it.

All Right!

Eddie It's the second.

MR NYLAND That's right, it's the second. When it lasts a little longer it will not flow off immediately into any one of the three centers. A level of being can stay sometimes at that level of being for quite some time. It does not mean that the level of Being indicates that there is an "I," because that means a state of life. But at the same time there can be a level of Being which may be compared to the preparation of that what could contain that life. And also that what is then as Being can go over into any one of the 3 components. It can take the form of tremendous activity. It can take the form of an emotional quality as if one is lifted up. And it can even take the form of such lucidity in the brain, that it is unbelievable what one then experiences as insight. In the previous cases it went in the direction of an emotion.

Eddie But this second experience you mentioned isn't the result of an attempt.

MR NYLAND No. It is the result of several attempts which partly you have forgotten and partly have been deposited and it is the totality of the deposits that can enable a person, I call it propitious moments. A certain moment in which there is the right combination of all such experiences becoming one, which produces then an experience as a whole.

Eddie I think that's what it was.

MR NYLAND I believe so.

Eddie And I don't think it was an attempt.

MR NYLAND No.

Page 14
M1724

Eddie: But the other experiences, when I seemed to be in the presence of something. I wished to be there. This time it was there.

MR. NYLAND That's right.

Eddie And I was there.

Mr Nyland Yes, of course.

Eddie But I didn't make an attempt.

Mr Nyland That's right. And at the same time that what is the experience is equal to the experience as a result of an attempt. The value of such experiences. The attempt I make comes from some form of myself in which there is a desire as a ~~result of a~~ Wish knowing what I would want that then the result can be at times what I really wish. The other is that I'm a Child of God, and he gives me an indication so that Objectivity as an experience can became a little bit more familiar to me and that I will find our real in ~~learning~~ learning that I will be able to experience it. The reason for that is, is that when God gives it he encourages one to be able to Work.

Eddie (Inaudible) The problem for me, even after this experience, --- and several times I've tried to imitate it - and I knew it was in my mind. And even now I don't know how to do it.

Mr Nyland Don't try! Hmm, hmm. Just leave it alone. It's much and much better. It is an experience which you remember and, of course, which had enough value that you would wish it. And you must not wish it. You must wish to Work without describing the experience. Don't wish to describe a result but try to wish to describe the way.

Eddie That ... This experience I had ... What seems to me is much different than anything I've had is that I wasn't really uplifted. I know it was there. I know it was real but ...

Mr Nyland Eddie - The reason why you don't feel uplifted is because you don't know the language of that level of Being. The uplift will come much later. In the first place comes understanding. The changing over of knowledge from the third center into an understanding. The second, that is the second possibility, the experiences of that level of Being, is that one has an emotional quality of an entirely different kind, The emotional quality then goes out towards the possibility of further growth and a quality of that emotion will also give you an uplift. But it will give you at the same time an assurance that you're doing the right thing. The first one, the increase of understanding will help your Consciousness, The second

one of this kind of an emotion which is turned towards God as your Conscience. And to complete it, the third possibility from the level of Being going up, as it were, is such a tremendous recognition of the state of ones health of the body. It is then that one says my faith will make me move mountains because if looks as if nothing is going to be too big, too heavy. That's a different state which expresses itself physically. All right? Yes, Robert.

Robert Viesp

ROBERT (?): I spent some time. I think I've gathered some information with regards to mamifestations of my feeling center.

MR Nyland How did that manifest?

Robert Well --- In different ways to different stimuli. But I felt that the information that I've gotten is definite and I think I would almost (?) as subjective information about myself.

MR Nyland Yah! I only asked about the manifestation of an Emotional kind. * How did it *

Robert (V) of my feeling center in response to certain situations?

MR Nyland Yah!

Robert Uhh, that would occur and reoccur during the day. Umm, I chose this because it's something that is prevalent, that's part of me.

MR Nyland Umm hmm.

Robert I spoke to you about it once a long time ago.

MR Nyland I remember.

Robert I chose this to use it. Because it was something I felt I could very definitely Work with. And on occasions I was able to very definitely be Impartial to it and to Observe it. And on very rare occasions to be Awake for a very brief period because, --- because I don't think it's part of the question, but I felt that as a result of this I have gotten gathered some very definite information about myself. I think it's more than just superficial information that I moved use to describe myself, and I feel that there must be something that I can do further with this knowledge of myself either in ...

MR Nyland Yah!

Robert Either in experimenting or penetrating deeper - for- deeper or or wider understanding, or knowledge of myself. Of course, it's not only that I want to know myself. I want to be able to - well, I do want to know myself

MR. NYLAN: I think you want to know yourself. But you also want to be able to utilize whatever there is available within yourself.

MR Nyland That's precisely it.

become manifest?

Robert I don't understand

MR Nyland oh, you used it. You said manifestations of an Emotional Kind (?)

MR. NYLAND: So when one discovers certain things about oneself which are deeper than the surface, and - One might say, more essential, and perhaps were not entirely known, or came now into a light that you start to distinguish them, I think the way to use them, if you know well enough what they are as a tendency that you create conditions in which you could use them. Try to use them intentionally. You may have to create such conditions because it may not be usual, simply because you may not have uncovered such conditions unless the conditions were changed, or different for you. So whatever you may have to do, to try to create them, in the presence of others, or in ~~similar~~ certain situations in which you find yourself. Try then to remember what is this essential quality. (Cough) Someone give me some water -- That you try to discover what is this essential quality. If it is applicable in the direction in which you then are active. If you are talking --- Yah!

Robert: I understood what you just said but I don't see ---

MR Nyland: Thank you. (for the water)

Robert: with what my mind is thinking about ~~for~~ at the moment, which is what I just asked you about. I don't see how I can apply that.

MR Nyland: It all depends what kind of a thing it is. It may not be possible to apply it direct that you now know.

Robert: Well - If it - I don't meanto interrupt.

MR Nyland: It's Okay.

Robert: But there's something that's essential. That I know is an essential part of me at this moment. This is why I'm asking this question. But I don't see how I could intentionally apply it.

MR Nyland: No! Not applying it. Use it. I don't mean you have to have already a certain activity in which you are engaged or you have to be already in certain conditions. When you happen to think about that what is your essential quality and you have to see if it could be used. You see what I mean now?

(Inaudible)

You're not creating the conditions in order to use it. The conditionsare there. Then you consider the possibility . For instance if I have a tendency which is essential that I really know at certain times that I want to say certain things in a very definite way, in a certain tone of voice, and I know that having this as an essential quality, it might even represent truth for me. That is, if I use that, as a certain tone there is absolutely no mistake about the meaning, and at what level I would say

it. Now it may be that in certain conditions it is possible to use it. I have to make quite sure that where I use it, it is the right thing to do, but at least if I know what I have, in putting it to that kind of use, I will be able to become more familiar. (Cough) - I'm sorry - to become more familiar with it. You see what I mean? One discovers sometimes certain things within oneself essential as a quality (loud coughs) without being able to describe them but nevertheless experiencing them as something of great value. Sometimes in ordinary life, I would say it that way, I may have an experience of heaven. And I know that if I am capable of having that experience that it must be something in me that recognizes that particular experience, this, I call for myself, as close as I can get to that what is really essential essence. It is for me, quite definitely, something sacred. It is not always that I would like to talk about it, or even that I want to expose it. At the same time knowing that it exists and wanting to find out what is the real value and what is its own character I may have to bring it out every once in awhile to the foreground in order then, for myself, to take a good look at it. Then I find out. If I experience the presence of God within me, surely there are not so many conditions either in life or wherever I am, maybe even when I'm by myself I may not feel that it is even right to have that experience come to the open. But there also may be conditions that I would want to give something of that kind as it were, as as an expression of gratitude, I will not know what it is that God is within unless I could go to the place where he is, or I allow him to come out through a certain expression of myself. I think this is true even if the essential recognition of oneself may not go as deep. And I think that the person gradually should learn to be able to utilize all his essential qualities as much as possible in ordinary life. Ultimately that what is one's "I" is of that kind of quality. And if I talk about the possibility of utilizing "I" as being present to me, and let "I" participate in the activities of my daily life, I will have to run the risk, in the first place, that I cannot protect it enough from the outside world. In the second place, that this "I" is sufficiently full-grown to be able to withstand that kind of a test. But in the third place, what is needed from me is to make sure that I"m not ashamed of "I" being with me. And that many times I don't want to try because I dont think that the rest of the world is entitled to see my real "I". At the same time that what is deep

within me has value and I will only know the value for that what is within me on Earth when I manifest. ~~I (?) think~~ Every thing is quite all right if I say it doesn't have to be manifested on Earth because then all I do is simply wait until I'm not on the Earth any longer, and I bury it for a little while. And I say: "When I arrive at the Gates of Heaven, I still will have that, and then it can be expressed." But I don't believe it is right. Because I think that that what one uncovers of oneself becomes really for a person his talent as given to him. And if one is religiously inclined one is apt to think that that what is given is sometimes from a Higher Level and sometimes given only to be recognized as something from Above in order to elucidate for myself what is meant by striving. And that therefore I cannot hide this because it belongs to me then, as one of the experiences of my ordinary life in which I recognized the possibility of a different kind of life. And I must utilize all the talents I have. I would almost say, to the full. And at times, not realizing perhaps what may be the affect of it, I maybe, I may be misusing them. And sometimes in using them, I may find out that I ought to know better, so that I then can select the time when I can use them. I become responsible for all my manifestations. And therefore I must be extremely careful that whatever I do and whatever I put into it is the right kind of a thing to be put into (it) at that time with that manifestations. You understand what I mean? Because that what becomes essential for me cries also for a certain form of life and the only way I can give it life is by expressing it. But I can, of course I say, "I'll put it in the bank until I can open it when I am here after." And then there is a key, which will give me the chance then to show what is the result of myself. And I don't believe that that kind of a solution is satisfactory to a person who wants to continue to search for his life. Because the value of one's life is not the outside, it is the reality within. And I have to make means and all kinds of reasons to satisfy my mind and my feeling even, to allow me to go deep enough within myself. And when I can find myself, that I then know that that what I am within myself can be used, if necessary. And perhaps only in an emergency. We philosophize a little around it as you know. But I think it answers your question.

Robert Yes. Thank you!

MR. NYLAND: Yah!

Betty Greenwald: In the past few months a lot of things have been happening ~~beginning~~ in my ordinary life --- sort of consider a sort of major changes in my pattern of living, and I've been, I don't know the right word, - I've had - I get into states that are very heavy and make me feel like I'm dying, and I wondered if it had to do with, umm, my life changing, and a fear of, like a fear of my ordinary life patterns were changing and changing, As I feel for the better a fear that something will happen because things are (?)

MR. NYLAND: I think Betty, when one Works, when one makes attempts, when one is serious, when one starts to consider the possibility of one's inner life existing, and having more value than the outside world, what takes place, of course, is quite logically that my interest in the outside world wanes, and that my interest in my inner world could grow. And one will grow at the expense of the other. But when I start to discover that what is my inner life really, I sometimes don't know what I've started and I become a little afraid. Gurdjieff says,"you never know, but it may be that you will lose your taste." At what particular point ~~the~~ the taste is being lost, or at what point it becomes so difficult that one has not enough of outer life to satisfy oneself, and not enough as yet of inner life to give oneself ~~substance~~ sustenance. And even how long such a period might take before there is enough so that I can rely on something of my inner life. I sometimes will go during a long period in which there is definitely a loss of something I know and not enough of a wish to continue with ordinary life more or less. I don't think I have to allow any kind of a thought like it is as if I'm dying. But the death that one experiences is regarding outside manifestations which probably are not worthwhile anyhow. And you might almost say, "It's Good Riddance!" But I don't want to give them up unless there is something else that can take the place. And I'm really up against it. And that if this is the result of Work on oneself, Gurdjieff has a perfect right to say:"Be very careful." Read the Preface. And that we will leave open so that you don't have to cut the pages. But if you don't want to read any further - it is all right! You can return the book to the Publisher, and your money will be refunded. That is, when one reads the Preface only. But when one starts to eat a little bit and then you discover it is like red pepper. It may spoil your appetite. And maybe you may have the desire to pay the postage. But there is not as yet any payment that

that you can bring and you don't know where to get the postage. And you are in a terrible state of dismay, disappointment and definitely something is taking place within one and in which you have lost already too much. And even then, in that loss, blaming, or at least attributing to that ~~that~~ what is WOrk, the fact that I lose myself. I start to hate Work, or even the thought of it. And I would say; "Why in God's Name did I ever get interested in this because it has spoiled me?" What I mean by that simply is: It has spoiled my sleep. And it is too bad that every once in awhile I have been poked in the ribs, and that that what is Work for me takes on that kind of a form, that instead of enjoying being a little more Awake I keep staring myself blind on the state where I was as yet undisturbed. And then of course, there are 2 things; Will I continue and hope for the best? Will there be a little hope left? It is still enough worthwhile for me to continue in this kind of a direction and then, I do not know when, but at least ultimately that there is going to be a solution for me or should I return to the state in which I was? But ~~but~~ you see when I have a dream and I wake-up once, and I want to say: "That was a good dream so I will fall asleep again. And then I want to dream the same dream. You know it very seldom happens and if I, regarding Work, have been Wakened-up a little ~~bit~~ and then I would like to return to my sleep, I have already tasted a little too much of it and I'm spoiled as far as the outside world is concerned. The solution to these kind of problems can sometimes be extremely deep because one is not so easily satisfied, - in acceptance the fact -- in accepting the fact that I've lost something because I will keep on looking and I remember when I had it ~~and~~ I was happy and it may have been an ~~instant~~ innocent happiness, and to go over into a state in which I know I also will be fundamentally happy, because there is something then that is alive in me which has a reason for existing. Then I will be over it. But before I get to that point of being over it and not to regret that I've left something that was surely at that time quite enjoyable because I was sleepy enough. I have to have something in me to carry me further. This something that has to carry me further sometimes can be prayer, so ask the Lord to help, and to tell God I cannot live this way. But you have to tell me something because you've gone so far in telling me certain things, and now I'm at a loss. And now, of course, I'm dependent on you. And the

other is that what is alive in me even if it does not have the solution the way I would like it to be. That is, a satisfaction within myself having an equilibirium between my feeling and my mind that then the only way I can doing is keep on activity with activity! Working as much as one can, and if at the same time when it is conducive enough to be able to remember the reason why I'm in this state and the hope that I must have that, in contuing, I will finally reach that what I set out. What I set to want to reach before. How deep it goes Betty, I do not know. How much actually in thinking about it, one starts to exagerate a little bit. Or that the moments that one actually experiences are so short, but they sometimes are so deep that it looks as if it lasts forever and ever. I think one is apt to exagerate a great deal. And one is apt to use words which really are of no particular meaning. For instance, I say, "I feel like dying." I doubt it very much.

Betty Greenwald: I don't feel like dying. I feel like something will make me die.

MR NYLAND No! Why? That feels like dying because you're not dead yet?

Betty What? Pardon?

MR NYLAND That is the same thing.

Betty Well that's why I asked the question.

MR NYLAND Yah. But, but I doubt ~~what you say~~ I doubt it Betty.

Betty Doubt what?

MR NYLAND You may be listless. You may have lost desire to do certain things. But that isn't death yet.

Betty No. It's a pain right here.

MR NYLAND Well, maybe pain a little bit. Uncomfortable. That what you have put on yourself as a harness which is a little bit too, too narrow. It pinches. The world which you have created, which you want to build for yourself is not sufficiently lived in as yet. And you remember how it used to be when you were in Egypt. This is the difficulty. I have such a memory sometimes that I do, that I do believe that, when I was young everything was just honey. And of course, I forget that there were many many moments of suffering. When I think of school. It was beautiful. But I don't think of the examinations which were not beautiful at all. And I'm apt to exagerate Betty. The depth of one's feeling can be actually that one feels like finishing because I have - I'm through with. Because there is nothing that I then say. Nothing else but darkness, and that is a much worse state. But most of us don't don't go through that. Because tomorrow someone

calls on the telephone and there is a Thanksgiving Party. And you go. Don't tell me that the desires for life have already disappeared.

Betty ← I don't think that's what I was saying that happened. It's I feel threatened.

MR N/MD Threatened by what?

Betty ← I thought perhaps because I'm changing with that that - my old things that I'm trying to hold on to are threatening me because they don't want to really, umm, leave me. Or I don't want to let go of them.

MR N/MD Now I think that's right. The old things will hold on to you. It is not a threat because they have nothing in themselves to be able to do harm to you.

Betty ← It's just hard when I get into these states that, umm, I get to all nervous worried about walking down the street. You know ...

MR N/MD You're unfamiliar with the state you're going into. And you're not entirely free as yet from the state where you come from. And, of course, in between 2 stools, and so forth. I think it's a silly kind of a remark because no one will sit between two stools. I'm hanging between Heaven and Earth, if you will. That's different. I'm just getting a little bit away from Earth and not enought to have wings. And that is really a very terrible state. But I think let the Law of Gravity simply function and within two hours I'm already engaged in drinking a cup of coffee. And I can enjoy it, I won't take it too seriously yet, but I do believe that such things can exist and sometimes for some people they are extremely serious. Let it go! You can let it go quite easily. Return, as I say, to the old flesh pots of Egypts, Just forget about Work. Never mind Work. Let it be even without desire. So that again I will find something in ordinary life that is a little bit satisfactory, and then it will probably come back. There is no Law that one has to sit 24 hours trying to contemplate.

(Inaudible)

Betty, I'm not entirely answering you. Take now what I say simply for yourself because it covers sufficiently. I'm talking a little bit more in, a general way of how certain times , at certain times, certain states are so terrible for a person. But that one usually can get over it by leaving everything alone. And just going foward to sleep. In sleep you will forget. At most you will have a little dream. But even that doesn't matter so much because in the state of being asleep and not wishing then to be

you ask other people to forget that you ever knew anything about Waking-Up. It is a far better way of leaving things alone. And then come back, as it were, refreshed. Because you will come back. Each person who once has tasted the possibility of Objectivity is going to come back. Maybe not in the same kind of a form, or that kind of a desire. And it may take a long time before that what was still binding one has been loosened sufficiently so that you have freedom to move around in the new harness of your World. But don't worry about it too much, Betty. My advice just keep on doing what you can in ordinary life as well as you can. Don't consider at times, I say. Work ~~all~~ at all. God also has infinite patience. He almost will say ~~that~~ if you don't find it in this life, I'll get you in the next one.

Betty: Can I ask one more question?

MR NYLAND: Hmm? Betty: Can I ask one more question?

MR NYLAND: It depends now on the question.

Betty: It's related to the same thing

MR NYLAN: Hm? Betty: It's related to the same thing

MR NYLAND: Are we almost at the end, George?

(Inaudible)

Could we save the question for next time?

Betty: OK!

MR NYLAND: All right! Because we are always in a dilemma, I think. What is worthwhile to get on the tape. How much more John?

John: Less than a minute.

MR NYLAND: Just about it?

John: One minute.

MR NYLAND: Fine. I have one minute. What I said a little while ago has application to some people. It is different in gradation for different people. Don't think that each person experiences that what I've said, not even in perspective. You will know if you have experienced what I mean. If you don't , it is outside your experience. You don't have to worry about it. I hope it will be a long time before you worry that you are going through the Valley of Death. Maybe you could be fortunate that by the time that death might come you already have wings. And that instead of going through it, you can fly over it to the Land of Promise, Good Night.

End of Tape

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